

And the 'meditative stabilization, which is a union of calm abiding and special insight, conceptually realizing emptiness' on the **supreme Dharma** level is able to undermine the fourth.

The reason for these different abilities is that the four levels differ regarding the familiarity with emptiness - on the heat path of preparation, one is least familiar with emptiness whereas on the supreme Dharma one is most familiar.

The following is a detailed description of the four types of conceptions, to illustrate why some of the conceptions are easier to undermine than others:

The first two types are conceptions, which apprehend the true existence of objects of experience, whereas the last two are conceptions, which apprehend the true existence of experiencers. In this context, experiencers mainly refer to awarenesses.

In general, it is easier to realize the *lack of true existence* of objects of experience than the *lack of true existence* of the experiencers or awarenesses themselves. Therefore, it is also easier to undermine conceptions apprehending the true existence of objects of experience (the two former types of conception) than to undermine conceptions apprehending the true existence of experiencers (the two latter types of conception).

Similarly, it is easier to realize the *lack of true existence* of 'thoroughly afflicted phenomena being objects of experience' than the *lack of true existence* of 'completely pure phenomena being objects of experience'. Examples of thoroughly afflicted phenomena are the five aggregates of an ordinary person. They are thoroughly afflicted because they are the result of afflictions and contaminated karma. Examples of completely pure phenomena are the five aggregates of a Buddha, which are free from all faults and impurities.

Since it is easier to realize the *lack of true existence* of the five aggregates of an ordinary person than to realize the *lack of true existence* of the five aggregates of a Buddha, it is also easier to realize the *lack of true existence* of the 'five aggregates of an ordinary person being objects of experience' than to realize the *lack of true existence* of the 'aggregates of a Buddha being objects of experience'.

It is thus easier to undermine conceptions, which apprehend the true existence of 'thoroughly afflicted phenomena being objects of experience' than to undermine conceptions which apprehend the true existence of 'completely pure phenomena being objects of experience'.

Regarding the two types of conception, which apprehend that experiencers exist truly, it is easier to realize the *lack of true existence* of perceivers of substantial existence being experiencers than to realize the *lack of true existence* of perceivers of imputed existence being experiencers. Examples of perceivers of substantial existence are awarenesses that perceive impermanent phenomena. Examples of perceivers of imputed existence are awarenesses, which perceive that a person is imputed.

Since it is easier to realize the *lack of true existence* of awarenesses which perceive impermanent phenomena than to realize the *lack of true existence* of awarenesses which perceive that a person is imputed, it is also easier to realize the *lack of true existence* of 'awarenesses which perceive impermanent phenomena being experiencers' than to realize the *lack of true existence* of 'awarenesses which perceive a person as imputed being experiencers'. Therefore it is easier to undermine conceptions, which apprehend the true existence of 'perceivers of substantial existence being experiencers' than to undermine conceptions which apprehend the true existence of 'perceivers of imputed existence being experiencers'.

Even though the path of preparation is characterized by the realization of emptiness in dependence on a conceptual meditative stabilization, which is a union of calm abiding and special insight, Bodhisattvas on this level of the Mahayana path do not merely meditate on emptiness; they also meditate on love, compassion, the six perfections, and so forth.

The last moment of the Mahayana path of preparation (on the *great supreme Dharma* level) is a 'meditative stabilization, which is a union of calm abiding and special insight, conceptually realizing emptiness'. A moment later, this last moment of the path of preparation transforms into a 'meditative stabilization, which is a union of calm abiding and special insight, *directly* realizing emptiness', and thus becomes the first moment of the Mahayana path of seeing.

Mahayana path of preparation												
Heat			Peak			Forbearance			Supreme Dharma			C O N C E P T U A L U N I O N *
Small	Middling	Great	Small	Middling	Great	Small	Middling	Great	Small	Middling	Great	
C O N C E P T U A L U N I O N *	<ul style="list-style-type: none"> Practitioners undermine conceptions which apprehend the true existence of 'thoroughly afflicted phenomena being objects of experience'. Practitioners meditate on Bodhicitta, compassion, the six perfections, etc. 		<ul style="list-style-type: none"> Practitioners undermine conceptions which apprehend the true existence of 'completely pure phenomena being objects of experience' Practitioners meditate on Bodhicitta, compassion, the six perfections, etc. 			<ul style="list-style-type: none"> Practitioners undermine conceptions which apprehend the true existence of 'perceivers of substantial existence being experiencers'. Practitioners are no longer reborn in the lower realms through the force of afflictions and contaminated karma. Practitioners attain a forbearance that is free from the fear of emptiness. Practitioners meditate on Bodhicitta, compassion, the six perfections, etc. 			<ul style="list-style-type: none"> Practitioners undermine conceptions which apprehend the true existence of 'perceivers of imputational existence being experiencers'. Practitioners meditate on Bodhicitta, compassion, the six perfections, etc. 			C O N C E P T U A L U N I O N *

*Please note that here, "conceptual union" refers to the 'meditative stabilization which is a union of calm abiding and special insight conceptually realizing emptiness'.

This completes the presentation of the Mahayana paths of accumulation and preparation. Next follows a presentation of the ninth and tenth topics of the Mahayana practice instructions, the Mahayana **path of seeing** and the Mahayana **path of meditation**, which are explained under the following outline:

Instructions on eradicating the seeds of the objects of elimination

This outline has two further outlines with the path of seeing being presented under the first outline and the path of meditation under the second:

1. *Instructions on the antidote to intellectually acquired objects of elimination*
2. *Instructions on the antidote to innate objects of elimination*

Tibetan: མཐོང་ལམ། *mtshong lam* / pronounced: *thong lam* (*thong* = to see/to perceive, *lam* = path)

Tibetan: སྒོམ་ལམ། *sgom lam* / pronounced: *gom lam* (*sgom* = to meditate/to familiarize oneself with/meditation/familiarization, *lam* = path)

The words of the *Ornament* that describe the path of seeing and the path of meditation are:

*...and what are called "the paths of seeing
And meditation"...*

